THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

VOL. IV. } MADRAS, MAY 1901. } No. 12.

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APPAYA DIKSHITA.

One of the greatest intellects of which Southern India can righly boast, is the famous Appaya Dikshita. It is a pity that neither Dr. Weber nor Dr. Macdonnel, in their works on Sanskrit Literature, make any allusion whatever to the name of Appaya, nor do they give the slightest clue to his date, life, works or other whereabouts. Not even a passing reference to him is to be found in the most recent work of the late Professor Max Muller on the "Six Systems of Indian Philosophy." To the Siddhantalesa-Sangraha published at Kumbakonum in 1894, is appended a valuable introduction in Sanskrit from the able pen of Bhattasri Balasarasvati Pandit Narayana Sudarsana. Pandit Manavalli Gangadhara Sastri of Benares has also contributed a Sanskrit introduction to the same work published under the Vizianagaram Sanskrit series in 1890. The "Brahmavidya," a Sanskrit journal edited at Chidambaram contains an article on the life and works of Appaya, and also some correspondence on the subject. It also appears that there is a life of his written by Sivananda Yogi, one of his own blood-relations. This, I believe, has not been printed. A concise introduction without anything of argument is contained in Pandit Halasyanatha Sastri's edition of the Kuvalayananda (Kumbakonum). Dr. Burnell's Tanjore Catalogue and Aufrecht's Catalogue give us a deal of information as to Appaya's works, but do not help us in the least with any detail regarding his life and dates. The introduction to the Parimala (Benares Edition) merely refers us to the authority of Pandit Gangadhara Sastri. In writing the present article I have made liberal use of the mass of information to be gathered from all the sources above enumerated. Especially am I indebted to Pandit Bhattasri Narayana Sastri, whose introduction is the most detailed and complete biography that one could have access to.

Appaya was born in an age when sectarian quarrels were rife in this part of India among the followers of the various cults that were then, and, unfortunately, are still prevalent, and which rend asunder the bonds of love and union that should join the sons of the same soil, professing practically the same religion, based on the universally accepted authority of a single scripture, the Vedas. The influence of the great Ramanuja was perhaps then at its highest, and, as is generally the case with the product of every historic Reformation, his followers, in their unlimited zeal to

spread the gospel of their teacher at any cost, had begun to carry matters so far that philosophy had dwindled into sectarianism, and religion into phariseeism. More of this will have to be considered when we come to take account of the life-work of Appaya Dikshita. Suffice it to say that there existed a real necessity for his presence in this world and for the work which he was destined to perform. Born in an orthodox family, bred up and educated by an able and very learned father, he was equal to the task that was set before him, and it is no matter for wonder that he is the reputed author of so many as 104 works,(1) as we learn from the usual colophons to his works. No wonder, too, that tradition paints him as an incarnation of God Siva himself, or, at least, of one of Siva's attendants, with a fraction of the God's divinity in him. Nilakantha, his brother's grandson, describes him, in his work called Nilakanthavijaya, as God Siva who has taken human shape, corresponding to the *Kalki avatara* of God Vishnu.(2) The belief also exists that it is he that is referred to in the more or less prophetic utterances to be found in the Sivarahasya.(3) These consist of two stanzas which prediet, that in the Kali age, a Dikshita, born as a devotee of Siva, would restore the almost forgotten Saiva faith to its former condition of vitality and prominence. It is of course impossible to build any conclusion on such scanty foundation, or to draw any inference from one of the many instances in which the popular mind takes pleasure in depicting every more-than-average intellect of a former generation as a direct representative or messenger of the God-head.

Place of Birth.

In a village known by the name of Adayappalam, in the vicinity of Conjeevaram, which was for a long time the seat of the Chola kingdom; there are people living in the present day, who trace their lineage to the personage that forms the subject of this article. This is strong proof that that village was the place of his birth. We have also corroboration, if needed, in the fact that both Appaya(4) and his grandfather (5) have written works in praise of the well-known God Varadaraja, whose name adorns the famous Vaishnavite temple of Conjeeveram. The enquiries made by the editor of the "Brahmavidya" and embodied in his article, also corroborate this statement. We do not know on what authority Dr. Burnell writes that "Appaya Dixita's family was settled at Tiruvalankadu or, (Svetaranya), a village in the Tanjore District, where his descendants in the sixth degree still exist." Probably this tallies with the colophons to the chapters of Appaya's Sivarkamanidipika, which state that the author's family was dependent on Chinna Bommanna or Bommaraju, a Nayak of the Tanjore Telugu dynasty.(6)

Family and Parentage.

These are matters as to which there is very little doubt. He was a Samavedin, of the Bharadvajagotra, as is evident from the many colophons in which he describes himself as such. His grandfather was known as Acharya Dikshita or, more popularly, Achan Dikshita. This we learn from a passage in the "Nyayarakshamani"(7), and from another which occurs in the prelude to the drama of "Nala charita" written by Appayas's brother's grandson, Nilakantha.(8) He is described as very renowned for his religion and scholarship, and was held in reverence by Krishna Raja (1508-1530 A. D.) (9), one of the kings of Vijianagar. The number 'eight'

(1) चतुरधिकशतप्रबन्धनिर्वाहकाचार्य.

(2) लीढालीढपुराणसूक्तिशकलावष्टम्भसम्भावना-
पर्यस्तश्रुतिसेतुभिः कतिपयैर्नीते कलौ सान्द्रताम् ।
श्रीकण्ठोऽवततारयस्यवपुषा कल्क्यात्मनेवाच्युतः
श्रीमानप्पयदीक्षितस्सजयति श्रीकण्ठविद्यागुरुः ॥

(3) दीक्षितोऽपिभवेत्कश्चिच्छैवश्छन्दोगवंशजः । भासुराचारनिरतः शिवभक्ताग्रणीः सुधीः । शैवशास्त्रं तदाभूमौ लुप्तं विस्तारयिष्यति ॥
कलौ छन्दोगोऽपि श्रुतिशिखरतात्पर्यवचनैर्मग्रन्थोद्बन्धैर्जयति मद-वादिद्विपहरिः । भिनत्येवं दीक्षाक्षपितसुखवृत्तिश्शिवपदे शिवेदंभ्रस्थाने भवति च ततोऽन्तेममगणः ॥

(4) वरदराजस्तव.

(5) वरदराजवसन्तोत्सव.

(6) Burnell's Tanjore Catalogue, p. 110.

(7) आसेतुबन्धतटमाचतुषारशैलादाचार्यदीक्षित इति प्रथिताभिधानम्। अद्वैतचित्सुखमहाम्बुधिमग्नभावमस्मत्पितामहमशेषगुरुं प्रपद्ये ॥

(8) पारिपार्श्वकः—आः स्मृतमस्यकुलकूटस्थाः साक्षात्कृतब्रह्माणः सर्वविद्यागुरवश्छन्दोगाः सोमपीथिनोद्वैतवादासहिष्णवो जगद्विदिता एव-अमीष्वपिविशेषात्तत्रभवानाच्चान्दीक्षित इति ॥ सूत्रधारः—साधु स्मृतं साधु । तस्य कृष्णराजवन्दितचरणारविन्दस्य भरद्वाजकुलचूडामणेरष्टभिः क्रतुभिरष्टभिरायतनैःशम्भोरष्टभिर्ग्रामैरष्टभिश्च सर्वविद्याविशारदैस्तनयैरष्टापि दिशोयशोभिर्ज्वलिताः ॥

(9) Sewell's List of Antiquities, Vol. I., p. 150.
See also "The Indian Review," Vol. II., No. 2, p. 81.

appears to be indelibly associated with his name, for, he is said to have performed eight sacrifices, built eight Saiva temples, owned the lands of eight villages, dug eight tanks, and given birth to eight sons. It seems that he also went by the name of Vakshas-sthala-acharya Dikshita. This prefix (meaning "the breast") is accounted for by a very curious incident. The rumour goes that, in the presence of God Varadaraja, the Dikshita sung a composition in His praise, with which king Krishnaraja, who was also there as a worshipper, was so much pleased, that he gave that appellation to the learned author. The word "vakshas-sthala" is to be found in that stanza, which is believed to be indentical with the one that is quoted in Appaya's Chitramimamsa, under the figure of speech named *sandeha.*(10) Achan Dikshita had two wives, of whom the second, Totarambi, was born of a Vaishnava family, being the daughter of one Sri Rangaraja Acharya. This circumstance, together with the fact that Conjeeveram was the centre of Visishtadvaita learning, must be carefully borne in mind, as explaining to a great extent the connection, whether friendly or adversary, which Appaya bore to the Vaishnavite teachers of his day. More of this however, later on. Totarambi gave birth to four sons of whom the eldest was named Rangaraja after his maternal grandfather. Of the two sons that were born to Rangaraja, the first was our Appaya, and the other, his younger brother, Achan (or Acharya). There is copious allusion in the works of Appaya to his father, indicative as well of the ability and learning of the parent as of the gratitude and filial love which the son cherished towards him. From these references, which are found in the 'Parimala' at the end of the first chapter,(11) and also of the third,(12) in the 'Nyaya-rakshamani'(13), in the 'Sivatatvaviveka,'(14) and in the second stanza of the 'Siddhantalesa-san graha'(15), it is apparent that he owed almost all his varied erudition to his father, who seems to have bestowed great pains on the training and instruction of his worthy son. Nilakantha, too, in his 'Nala-charita' referred to above, mentions the name of Rangaraja as the father of Appaya.(16) He also learnt the Advaita philosophy of Sankara from Nrisimhasramaswami. Aufrecht learns, from the Nilakathachampu, that Appaya was the son of Rangaraja dikshita or adhvaryu, the guru of Dharmayya dikshita, brother of Apyo dikshita (which he corrects into Acha dikshita in the Appendix), uncle of Narayana dikshita, and nephew on mother's side of Tatayajvan Karnatabhubhrid-guru.(17) This 'Appaya' or 'Appayya' is the pure and simple 'Appa' with the familiar Tamil termination. All these three forms are equally familiar to students of Sanskrit literature. That Appaya was a Tamilian is evident from the words by which Jagannatha alludes to him in various places.(18)

Date of Birth.

This is a point about which there is much conflict of opinion, though it is not involved in any hopeless mystery. This is the one great weakness of the conservative Hindu intellect, which takes every literary work for what it is worth, judging it by its own intrinsic merit, but never in the light of the circumstances under which it was written or by which its author was circumscribed.

The most important year to be determined, being also easier known, is the date of Appaya's death. We can thence easily fix the date of his birth by an easy process of subtraction, since it is well nigh undisputed that he lived to the full age of 72. The

(10) यथास्मत्कुलकूटस्थवक्षःस्थलाचार्यविरचिते वरदराजवसन्तोत्सवे --काञ्चित्काञ्चनगौराङ्गीं वीक्ष्य साक्षादिवश्रियम् । वरदः संशयापन्नो वक्षःस्थलमवेक्षते ॥ इति.

(11) कणभक्षपदक्षकपक्षपरिष्करणक्षणतक्षणदक्षगिरम् । अतिकर्कशतर्कशतक्षुभितक्षपितक्षपणक्षणभङ्गवदम् ॥ कपिलोक्तिनिराकरणप्रवणं कृतपन्नगसूक्तिपरिष्करणम् । नयमौक्तिकभूषितभट्टमतं विमलाद्वयचित्सुखमग्नधियम् ॥ महतामपिमान्यतमं विदुषां विनिवेश्यगुरुं हृदिवैश्वजितम् । नयसंहति शालिनि कल्पतरौ विवृतश्चरणः प्रथमः प्रथितः ॥ श्रीमद्भरद्वाजकुलजलधिकौस्तुभे श्रीरङ्गराजाख्यमखितनयनिर्मिते । वेदान्तकल्पद्रुवरपरिमलेऽनघे पूर्णोऽजनिष्टाद्यचरण इह सत्प्रिये ॥

(12) श्रीवैकुण्ठार्यवंशाम्बुधिहिमकिरणश्रीमदद्वैतविद्याचार्यश्रीरङ्गराजाह्वयविस्तृतयशोविश्वजिद्याजिसूनोः । ग्रन्थे वेदान्तकल्पद्रुवरपरिमले सर्वजिद्याजिनोऽस्मिन् पूर्णः पादोऽजनिष्टभ्रमरहितहिते निर्विशेषप्रधानः ॥

(13) यंब्रह्मनिश्चितधियः प्रवदन्ति साक्षात् तद्दर्शनादखिलदर्शनपारभाजः । तं सर्ववेदसमशेषबुधाधिराजं श्रीरङ्गराजमखिनं गुरुमानतोऽस्मि ॥

(14) सर्वविद्यालतोपघ्नपारिजातमहीरुहान् ।
महागुरून्नमस्यामि सादरं सर्ववेदसः ॥

(15) प्राचीनैर्व्यवहारसिद्धविषयेष्वात्मैक्यसिद्धौपरं सन्नह्यद्भिरनादरात्सरणयोनानाविधादर्शिताः । तन्मूलानिहसंग्रहेण कतिचित्सिद्धान्तभेदान्धियः शुद्ध्यै संकलयामि तातचरणव्याख्यावचःख्यापितान् ॥

(16) विद्वद्गुरोर्विहितविश्वजिदध्वरस्य श्रीसर्वतोमुखमहाव्रतयाजिसूनोः । श्रीरङ्गराजमखिनः श्रितचन्द्रमौलिरस्त्यप्पदीक्षित इति प्रथितस्तनूजः ॥

(17) Aufrecht's Catalogue, p. 22.

(18) e. g. द्रविडपुङ्गवेनोक्तं (Rasagangadhara)

exact length of his life may be gathered from a stanza in Nilakantha's Sivalilarnava,(19) and from the most exquisite stanzas which, at the critical moment of his death, escaped the lips of Appaya himself, within the holy precincts of Chidambaram, where he breathed his last.(20)

We find Appaya in his 72nd year at Benares in the company of the illustrious Jagannatha (Panditaraya), the author of Bhaminivilasa, and of Bhattoji Dikshita of Siddhantakaumudi fame. It behoves us in this connection to examine more closely the evidence on which this conclusion is founded, and also the nature of the relation and feelings that existed among three such intellectual giants brought together by destiny in a city, which was then, as it is now, the chief seat of advanced Sanskrit learning. We learn from the Nalacharita of Nilakantha(21), which we must take to be reliable authority, that one of Appaya's many contemporaries was Balakavi, whose drama of 'Ratnaketudaya' is perhaps not widely known. This Balakavi would have us believe that, in the first half of the last year of his life, Appaya was in close intimacy with Bhattoji and Jagannatha, and that, in the latter half, he performed a great sacrificial rite at Virinchipuram near Vellore, and thence moved, with his eleven sons and Nilakantha, to Chidambaram, where the closing scene of his life was laid.(22) During the short period of his acquaintance with Bhattoji, he taught the latter the Vedantasutras of Vyasa and also made him familiar with his own works against the Madhva sect. This is patent from the many stanzas from Appaya quoted by Bhattoji in his Tatvakaustubha. The meeting with Bhattoji must have been at Benares. The contention of our Southern pandits that he came into contact with Appaya on his way to Ramesvaram, seems to be highly improbable. It cannot be proved that Jagannatha ever visited the lower parts of the Deccan, and, since it is shown by his own words that he was both a contemporary and a formidable opponent of Bhattoji and Appaya, it is not too remote an inference to be drawn therefrom, that the two latter formed their friendship at Benares, where, beyond all doubt, Jagannatha spent the last days of his chequered life.

The amusing incident that brought the critical faculty of Jagannatha into active play, must now be mentioned. Bhattoji was a pupil of Sesha Krishna Dikshita, and a co-student of the latter's son Viresvara, who was, in addition, Jagannatha's master. Krishna Dikshita had written a commentary called Prakriyaprakasa on the grammatical work of Prakriyakaumudi. Bhattoji, in his well-known work named Manorama seriously attacked the commentary of his teacher. Jagannatha was very much enraged at this ingratitude of a pupil to a preceptor and to the father of his own *guru*. He also disliked Appaya for the support he rendered to his adversary. He was once insulted in open assembly by Bhattoji.(23) Henceforth he commenced his crusade against the two professors who made common cause with each other. Some of his uncompromising and abusive criticisms of Appaya will be met with in his Sabdakaustubha-Sanottejana,(24) in his Sasisena(25) and in his Chitramimamsa-khandana,(26) and several other writings. But later on we find him reconciled to Appaya, for the latter is rumoured to have given him some spiritual advice, when he found him stretched in careless repose on the banks of the Ganges.(27) This and the fact that the popularly known 'Gangalahari' of Jagannatha was composed on the very brink of the holy river, lend additional support to the statement that Appaya spent a portion of his life at Benares.

(19) कालेनशम्भुः किलतावतापि कलाश्चतुःषष्टिमिताः प्रणिन्ये । द्वासप्ततिं प्राप्यसमाः प्रबन्धान् शतं व्यधादप्पयदीक्षितेन्द्रः ॥ See also (22) below

(20) चिदम्बरमिदं पुरं प्रथितमेवपुण्यस्थलं सुताश्चविनयोज्ज्वलाः सुकृतयश्चकाश्चित्कृताः । वयांसिमम सप्ततेरुपरिनैवभोगे स्पृहानकिञ्चिदहमर्थये शिवपदं दिदृक्षेपरम् ॥ आभातिहाटकसभानटपादपद्मज्योतिर्मयोमनसिमेतरुणारुणोऽयम् । There he ended, and his sons continued: नूनं जरामरणघोरपिशाचकीर्णासंसारमोहरजनी विरतिं प्रयाता ॥

(21) तथा वेदान्तकल्पतरुव्याख्यानं परिमलग्रन्थं रचयन्नस्तूयत बालकविना—'अप्पदीक्षितकिमित्यतिस्तुतिंवर्णयामि भवतोवदान्यताम् । सोऽपिकल्पतरुरर्थलिप्सयात्वद्गिरामवसरं प्रतीक्षते ॥' इति.

(22) यष्टुं विश्वजितायतापरिधरं सर्वैर्बुधानिर्जिता भट्टोजिप्रमुखास्सपण्डितजगन्नाथोऽपि निस्तारितः । पूर्वेऽर्धे चरमे द्विसप्ततितमस्याब्दस्य सद्विश्वजिद्याजीयश्च चिदम्बरे खमभजज्ज्योतिः सतां पश्यताम् ॥

(23) Nagesa Bhatta, in his commentary on Kavyaprakasa, has this दृप्यद्द्राविडदुर्ग्रहग्रहवशान्म्लिष्टं गुरुद्रोहिणा यन्म्लेच्छेति वचोऽविचिन्त्यसदसि प्रौढेऽपि भट्टोजिना । तत्सत्यापितमेवधैर्यनिधिना यत्सव्यमृद्राात्कुचं निर्बध्यास्य मनोरमामवशयन्नप्यप्पयाद्यान् स्थितान् ॥

(24) अप्पय्यदुर्ग्रहविचेतितचेतनानामार्यद्रुहामयमहंशमयेऽवलेपान् ॥

(25) अप्पय्यदीक्षितदवानलदग्धशेषं साहित्यमङ्कुरयते सरसैर्निबन्धैः॥

(26) सूक्ष्मं विभाव्यमयका समुदीरितानामप्पय्यदीक्षितकृतान्विहदूषणानाम् । निर्मत्सरोयदिसमुद्धरणं विदध्यादस्याहमुज्ज्वलमतेश्चरणौवहामि ॥

(27) किं निःशङ्कं शेषेशेषेवयसित्वमागते मृत्यौ । अथवासुखं शयीथानिकटे जागर्तिजाह्नवी भवतः ॥

The probable date of Jagannatha's arrival at Benares is easy to determine. Having for sometime been a teacher at the Jayapura college, he went to Dehli, and was for a long time in the good graces of Emperor Shah Jahan. This he tells us in his Bhaminivilasa(28), and in the opening portion of his biography of Asaf Khan(29). This is likely, nay even indisputable, seeing that Shah Jahan, like his grandfather, Akbar, was a patron of Hindu learning, and his eldest son Dara was so good as to translate some of the Upanishads into Persian. When Aurangazeb dethroned his father and imprisoned him about the end of 1658, Jagannatha lost all his influence at the Moghul court, and was constrained to flee to Benares(30). It must have been almost immediately after his return from his Moslem associations that Appaya and Bhattoji encountered him at the sacred city, for the grammarian would not have been justified in addressing him as '*mlecchha*' if he had already repented and undergone the expiatory rituals necessary for his re-admission into orthodox Hindu society. If, then, 1658 or 1659 A.D., was the 72nd year of Appaya, as it, in all likelihood, appears to be, the date of his birth must approximately have been 1587 A.D. and that of his death, 1659 A.D. It cannot, at any rate, be earlier.

The above is the argument of Pandit Bhattasri Narayana Sastri, and I have adopted it *in toto* as it appears to me to be based on the most solid foundation. He mentions, however, the names of Krishna Raya, Chinna Bomma, Narasimha and Venkatapathi, of whom the three latter figure as Appaya's contemporaries. He tells us that these four personages lived in the latter half of the sixteenth century A.D., and in the first half of the seventeenth. He further states that Krishnaraya was a king of Vijayanagar, that Chinna Bomma and Narasimha were his sons, and that Chinna Bomma's son was Venkatapathi. I must admit that I have been able to find out the dates of only two of these, namely, Krishna Raya and Venkatapathi. Krishna Raya ruled over the empire of Vijayanagar from 1508 to 1530 A.D.(31) He had only two daughters, but no son.(32) This fact sunders the connection said to exist between him and the other three. Professor Haraprasad Sastri says, however, that Krishna Raya left a son Achyuta Raya who reigned from 1530 to 1542, and that the latter's son, Sadasiva, lived from 1542 to 1567.(33) It seems more probable that Achyuta was Krishna Raya's brother or cousin. In 1565 the empire was shattered to pieces by the well-known battle of Talikot. On Sadasiva's death, one of his chiefs, Ram Raja, a son-in-law of Krishna Raya, assumed power. After him, his brother Tirumalla, who was recognised king, had to remove his capital to Pennakonda. This was so till 1592 A.D., when Tirumalla's son, Venkatapathi, the then king, made a move to Chandragiri. Venkatapathi reigned from 1585 to 1614.(32) It was from one of his descendants that the English obtained a grant of the site of Madras in 1639. The name of Narasimha occurs only in one place, as that of Krishna Raya's father, the founder of a dynasty. Chinna Bomma seems to be entirely unconnected with Vijianagar, at least, as far as modern archeological researches have been able to prove. The only mention of such a name in Sewell's List is as a digger of a charity-well.(34) The full name is Chinna Bomma Mallayya (1531), who lived in the reign of Achyuta Raya (1530 to 1542 A.D.)(35). Perhaps he cannot be the same as the one referred to by Dr. Burnell as the patron of Appaya's family.(36) It cannot, however, be doubted, that these are the names of some of Appaya's contemporaries, though their history is not easy to ascertain. Reference is made to Chinna Bomma and Appaya in the Yatraprabandha of Samarapungava.(37) Narasimha is alluded to in several stanzas of the Chitramimamsa.(38) Pandit M. Gangadhara Sastri states that Appaya was the foremost of the eight pandits at the court of Narasimha *alias* Narasa *alias* Krishnaraja. In the last

(28) दिल्लीवल्लभपाणिपल्लवतले नीतंनवीनं वयः ॥

(29) सार्वभौमश्रीशाहजहांप्रसादादधिगतपण्डितराजपदवीविराजितेन त्रैलिङ्गकुलावतंसेन पण्डितजगन्नाथेनासफखानविलासाख्येयमाख्यायिका निरमीयते ॥

(30) सम्प्रत्यन्धकशासनस्यनगरे तत्त्वं परं चिन्त्यते ॥

(31) See (9) above

(32) Sewell's List of Antiquities, Vol. II, p. 252.

(33) School History of India, p. 106.

(34) Sewell's List, Vol. I, p. 77.

(35) *Ibid.* Vol II, p. 248.

(36) See (6)

(37) हेमाभिषेकसमये परितोनिषण्ण सौवर्ण संहतिमिषाच्चिनबोम्म-भूपः । अप्पय्यदीक्षितमणेरनवद्यविद्याकल्पद्रुमस्यकुरुतेकनकालवालम् ॥

(38) द्विर्भाव:पुष्पकेतोः …………कुर्वन्
आनन्दं कोविदानां जगति विजयते श्रीनृसिंहक्षितीन्द्रः ।
नरसिंहधरानाथके वयं तववर्णने
नरसिंहमहीपाल विदुस्त्वां मकरध्वजम् ॥

stanza of the Kuvalayananda,(39) Appaya informs us that he wrote the work at the request of Venkatapathi. But unless something more definite is known about these contemporaries, they are hardly of any help to us in fixing the date of Appaya.

Pandit Atmaram Jayant assigns the following independent reasons for believing that he was born in 1564 A.D. He infers from a certain stanza(40) in the Nilakanthavijaya of Nilakantha, who as stated before, was a contemporary and the brother's grandson of Appaya, that that work was his first attempt in the field of literary authorsip. From the use of the present tense in another part of the same work(41), he comes to the conclusion that Appaya must have been living at the time of its composition. Now, Appaya is said to have conferred his benediction on Nilakantha(42) at Chidambaram, and, therefore, in his 72nd year. Nilakantha began his literary career when he was twelve years old. From the colophon(43) to his 'Nilakanthavijaya' we learn that it was written in the 4738th year of the Kali era, that is, about 1636 A.D. If then the work was the first production of its author and written in his twelfth year, the year of Appaya's death must be taken as 1636 A.D., and that of his birth 1564 A.D. This view is rendered probable by the date of Venkatapathi's reign (1585—1614 A.D.);(44) for, Appaya must have nearly attained manhood before he was fit to receive the patronage of that king and to write such a masterly work as the Kuvalayananda at his request.

On the other hand, the learned editor of the "Brahmavidya" of Chidambaram states that Nilakantha wrote the work in question in his thirtieth year, but that he was, in his twelfth year, favored with the blessing of Appaya, who was then seventy years old. From these data, he fixes the year of his birth as 1550 A.D. This argument is accepted by Pandit Gangadhara Sastri.

Again, in his introduction to his edition of the Kuvalayananda, Pandit Halasyanatha Sastri puts forward 1552 A.D., as the date when Appaya was born, and bases his statement on the authority of Sivananda Yogi, one of his biographers referred to before.

I do not know on what ground Aufrecht fixes the end of the 15th century as the date of Appaya.(45)

Contemporaries.

Enough has already been said of some of Appaya's contemporaries, (*a*) Bhattoji, (*b*) Jagannatha, (*c*) Chinna Bommah, (*d*) Narasimha, (*e*) Venkatapathi, (*f*) Balakavi, and (*g*) Nilakantha. Some more will now be considered. (*h*) Khandadeva, author of Bhattakaustubha. He refers to Appaya in that work.(46) (*i*) Sarvabhauma, otherwise known as Uddanda, author of Mallikamaruta, a drama, (*j*) Ratnakheta Dikshita, a poet, none of whose works are extant. (*k*) Samarapungava Dikshita, the well-known author of Yatraprabandha. (*l*) Rajachudamani, son of Ratnakheta Dikshita. (*m*) Venkatadhvari, the famous author of Visvagunadarsa and Lakshmisahasra. (*n*) Sadasivabrahmendra, an ascetic and a Paramahamsa. (*o*) Tatacharya, a great leader of Visishtadvaita philosophy and author of several works on the subject. He was always a rival of Appaya. Several amusing anecdotes are current, relating the several passages-at-arms that transpired between them. I reproduce one of them. When Appaya was alighting from his palanquin, Tatacharya flung a joke at the other, alluding to the latter's extremely short stature.(47) Appaya, with ready wit, returned the joke, founding it on a pun on words, and crediting his opponent with an utter ignorance of the alphabet.(48)

(39) अमुं कुवलयानन्दमकरोदप्पदीक्षितः ।
नियोगाद्वेङ्कटपतेर्निरुपाधिकृपानिधेः ॥

(40) यस्संरम्भः कृतिविरचने दुष्कवीनामभेद्यो
यच्चैकान्त्यं तदुचितपदान्वेषणेचित्तवृत्तेः ।
लभ्यंतच्चेदपिकवयतामन्ततस्त्रीण्यहानि
स्यादेवं किंसरसकविताराज्यदुर्भिक्षयोगः ॥

(41) See (2) above.

(42) योऽतनुतानुजसूनुजमनुग्रहेणात्मतुल्यमहिमानम् (Nilakantha's Tyagarajastava).

(43) अष्टत्रिंशदुपस्कृतसप्तशताधिकचतुस्सहस्रेषु । कलिवर्षेषु गतेषु ग्रथितः किलनीलकण्ठविजयोऽयम् ॥

(44) Sewell's List of Antiquities, Vol. II, p. 252.

(45) Aufrecht's Catalogue, p. 22.

(46) मीमांसकमूर्धन्येन विधिरसायनकृता ॥

(47) आकारोह्रस्वः

(48) अकारो ह्रस्वः । आकारो दीर्घः ॥

Works.

Of the 104 works which Appaya is said to have written, I have been able to find out so many as ninety-three. Several of these are not, at present, extant, but are known only by their names. Some of them, again, are commentaries written by Appaya himself, as was his wont, on his own works. I have arranged them in alphabetical order, and have given a brief description of the more important of them, to relieve the reader of the tedium of a dry catalogue.

(1) Adhikaranamala (2) Apitakuchambastava (3) Amarakosavyakhya. This is on the sole authority of Dr. Oppert, and is doubted by Aufrecht. (4) Arunachalesvarastuti (5) Atmarpanastuti (or Sivapanchasika). A well-known devotional poem. Sivananda Yogi, one of Appaya's biographers, has written a commentary on this work. (6) Adityastavaratnam (or Dvadasadityastava). Twelve *sragdhara* verses in praise of the presiding deity of the Sun. (7) A commentary on the above. (8) Upakramaparakrama which appears to Dr. Burnell to be a part of some work on Mimamsa. (9) Kuvalayananda. The widely known commentary on Jayadeva's Chandraloka, a work on Alankara. (10) Krishnadhyanapaddhati. (11) A commentary on the same. (12) (Durga) Chandrakalastuti, which Dr. Burnell wrongly calls Chandrakulastuti. (13) A commentary on the above. (14) Chitraputa. A work on Mimamsa. (15) Chitramimamsa, the popular Alankara work, which was criticised by Jagannatha in his Chitramimamsakhandana. (16) Jayollasanidhi. (17) Tatvamuktavali (Vedantic). (18) Taptamudrakhandana, directed against the practice, current among Vaishnavas, of scorching the shoulder-flesh with sacred marks. (19) Tingantaseshasangraha, a grammatical treatise. (20) Dasakumaracharitasangraha. (21) Dharmamimamsaparibhasha. (22) Nakshatravadavali or Vadanakshatravali. This is perhaps the same as the Nakshatravadamalika (or more correctly Vadanakshatramalika), which Dr. Burnell describes as "a controversial work on certain Vedanta topics, apparently against the Mimamsa." (23) Nakshatravadavali, a work on grammar, different from the above. (24) Nayamanjari, or Nayamanimanjari or Chaturmatasarasangraha, which, according to Dr. Burnell, is an attack on the Madhva sect. (25) Nayamanimala. (26) A commentary thereon. (27) Nayamayukhamalika. A work on Ramanuja's Vaishnava school. (28) A commentary on the above. (29) Namasangrahamala. A glossary of familiar terms occurring in standard literary works. (30) A commentary on the same (31) Nyayamuktavali, a work explaining the Madhva teachings of Anandatirtha. (32) A commentary on the above. (33) Nyayarakshamani, also known as Sarirakanyayarakshamani, though Dr. Burnell makes them appear to be two distinct works. According to him it consists of arguments used by the Saivas in explaining the Brahma sutras of Vyasa. Only the first chapter is extant. (34) Nyayaratnamala, treating of the Madhva school of Anandatirtha. (35) A commentary thereon. (36) Panchagranthi, a Vedantic work. (37) Pancharatnastava. (38) A commentary on the same. (39) Panchasvaravivriti. (40) Parimala. A well-known work. This shows how far the writing of commentaries forms a unique feature of Sanskrit religious literature. The Parimala is a commentary on Kalpataru, which is itself a commentary on Vachaspati's Bhamati, which again is a commentary on Sankaracharya's commentary on the Brahma-sutras. One connot but be justified in seriously doubting whether the true intention of the primary author who spoke in enigmatic aphorisms can still be discerned after a series of no less than four filters. Commentaries here have invariably been made the occasion for an unfettered expresssion of the commentator's own views of philosophy and religion, and for this purpose, they sometimes stray from the clear signification of the words in the text, and sometimes get the better of the original by the timely use of a pun on words or an alteration of the cæsura. The Parimala has been edited at Benares. (41) A commentary on the Padukasahasra of Vedantadesika. (42) A commentary on the Prabodhachandrodaya of Krishnamisra. (43) Prakritachandrika. (44) Balachandrika, a commentary on his own Sivarchanachandrika. (45) Brahmatarkastava, explaining away statements in derogation of the superiority of God Siva, to be found in Puranas, Itihasas, etc. It consists of 49 verses. (46) A commentary on the above. (47) Bhaktisataka (48) Bharatatatparyasangraha. (49) Manimalika. This is mentioned by Pandit Narayana Sastri. I doubt if this is a different work from the Nayamanimala, referred to above. (50) Matasararthasangraha, consisting of 70 verses, concisely explaining the teachings of Sankara, Srikantha, Ramanuja and Anandatirtha. This must be another than the Nayamanjari or Chaturmatasarasangraha above

enumerated. (51) Madhvatantramukhamardana, a name very expressive of intolerant sectarian zeal. (52) Madhvamata khandana. (53) Madhvamatavidhvamsana. The above three are works of criticism on the Madhva school. (54) Manasollasa, a Vedanta work. (55) A commentary on the Yadavabhyudaya of Vedantadesika. (56) Ratnatrayapariksha, a comparison and a contrast of Siva, Vishnu and Sakti, as regards the efficacy of worshipping each. (57) A commentary on the same. (58) Ramanujamatakhandana. (59) Ramayanatatparyanirnaya. (60) Ramayanatatparyasangraha (61) Ramayanabharatasarasangraha (62) Ramayanasara (63) Ramayanasarasangraha (64) Ramayanasarastava (65) Laghuvivarana (Vedanta). (66) Varadarajastava or Varadarajasataka, consisting of 100 verses. (67) A commentary thereon. (68) Vasumatichitrasenavilasanataka. (69) Vidhirasayana. A work on Mimamsa, much in vogue. (70) Vidhirasayanasukhopajivini. Dr. Burnell states that this is the author's commmentary on his own Vidhirasayana, and not, as Dr. Hall says, an independent work in verse confuting the Mimamsa system of Kumarila. This is also called Vidhirasayanasukhopayojani. (71) Vishnutatvarahasya (72) Virasaiva. This I base on the sole authority of Aufrecht. (73) Vrittivartikam, a work on Alankara. (74) Vairagyasataka (75) Santistava (76) Sikharinimala. One of Appaya's standard works. It is in the form of 64 verses which embody the meaning of several select Vedic and Puranic texts as far as they appertain to God Siva in his capacity as the Supreme Being. (77) Sivakarnamritam (78) A commentary on the above. (79) Sivatatvaviveka, also a well-known work, a somewhat elaborate commentary on his own Sikharinimala. (80) Sivadhyanapaddhati, a familiar work of 150 verses. (81) A commentary on the same. (82) Sivapuranatamasatvakhandana. (83) Sivapujavidhi. (84) Sivamahimakalikastuti, 25 verses in praise of Siva. This is more or less Mimamsic. (85) Sivadvaitavinirnaya or Sivadvaitanirnaya or Advaitanirnaya. (86) Sivanandalahari. (87) Sivanandalaharichandrika a commentary on the popular Sivanandalahari of Sankaracharya. (88) Sivarkamanidipika or Sivadityamanidipika, a commentary on the Sutrabhashya of Nilakanthasivacharya or Srikantha. (89) Sivarchanachandrika. (90) Sivotkarshamanjari. (91) Siddhantaratnakara. (92) Siddhantalesasangraha, a widely known Advaitic work. There is a Benares and a Kumbhakonam edition of this work, and it is being translated into English by Dr. Arthur Venis of Benares. Dr. Burnell says: 'It must be remembered that Appayya Dixita was a strenuous supporter of the Saiva Vedanta, and that, therefore, works by him which, like the present (Siddhantalesasangraha), prefer indifference, can hardly be taken with safety as representative of the orthodox Vedanta." Pandit M. Gangadhara Sastri, however, strongly repudiates this doubtful theory. (92) A commentary on the Hamsasandesa. (93) Harivamsasaracharita. (49).

Of these works but little need be said. One must necessarily admire the vast learning and the literary courage of the author who chose to write on such varied and unconnected subjects as lexicography, rhetoric, Mimamsa, Sankara's Adwaita, and the Saiva, Ramanuja and Madhva schools. One peculiarity that distinguishes Appayya from many other Sanskrit writers is that he has himself furnished a commentary to such of his works as were likely, in his opinion, to be misinterpreted or misunderstood. Another of the same stamp is Annam Bhatta, who has explained his Tarkasangraha in his own Dipika. What a great tranquillity would have reigned over our country, if the many authors of religious and philosophical Sutras had, in anticipation of Appaya's method, written their views in full in the form of commentaries on their aphorisms which served no better purpose than that of a convenient mnemonic system! Even of the numerous prayers that he has written, the majority are controversial. It must be said of his poetry that it looks somewhat artificial and far from being literary and artistic. We miss, in his verses, the graceful combination of elegance and philosophy so very characteristic of Sankaracharya's minor poetical works. It must however be stated to his credit, that his works in general and his prose writings especially, display extensive knowledge, love of religion, and ingenuity of logical reasoning. The most familiar of his longer works, are the Kuvalayananda, the Chitramimamsa, Siddhantalesasangraha, Parimala, Sivatatvaviveka and the Sivarkamanidipika.

(49) Add to these Aryasataka and Paniniyanakshtramala, which bring the number of his works to ninety-five.

THE ADMIXTURE OF ARYAN WITH TAMILIAN.

(*Continued from page* 241).

The Puranic literature written specially to eulogise the greatness of the Brahmans, proved otherwise and evidences to a great extent the nature of the Brahmans, their authors. That we may not be charged with vilifying wantonly a great people, we only beg leave to draw the attention of our readers to the modern misinterpretation and misrepresentation of Linga—a fact which we have alluded to elsewhere. Besides, we do not know to whom else we are to attribute the loving care with which gods and goddesses have been married a great number of times and the mundane manner in which the Court of Heaven has been long ago peopled. How badly, the disguesting account of the incestuous origin of Aiyanar and the odious story of the unnatural birth of Murugan (Skanda), reflect on the character and morality of the composers of that unhealthy literature! Is it not true that the authors of the Puranic legends moreover, made thoir gods, viler than devils? And have not lascivious men placed in possession of the sacred places made them regular Pandemoniums? And who will not accept the fact that those devotees who go in fervour to the temples do return with uneasiness? The Tamilian sanctuary is now filled with the effluviam of the Brahman vices; and this is the reason why respectable women now keep themselves aloof from the temples. For, the Tamilian religion, unlike that of the Aryan, neither shuts its gate against nor opens it, in favour of, any particular people or sex.

The Aryan Veda is too pure to be touched by a Sudra or a woman. A person of the Sudra or a woman of any caste is not entitled either to learn or to hear the Vedas. Thus all women as well as Sudras are not people privileged to obtain salvation. The Tamilian religion on the other hand is the common property of all, either men or women. Its essence is Love of god and neighbour. Unalloyed Love is the only pivot on which the Tamilian religion turns, unlike the Aryan religion where gods and men act towards each other from motives of selfishness, the devotee prays and pays adoration, impelled by a self motive, to obtain a desired blessing, and the gods too bestow grace by the same self motive, on a devotee, in return to his sacrifices offered to them to appease their hunger and thirst. But the Tamilian, like his God, is unselfish and is bound by sincere Bhakti (Piatas) to Him. Tirumular the above mentioned saint and philosopher of a very early age, describes God as follows:—

"அன்புஞ் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவ தியாரு மறிகிலார் :
அன்பே சிவமாவ தியாரும் அறிந்தபின்
அன்பே சிவமா யமர்ந்திருப் பாரே."

"The ignorant think that God and Love are different. None sees that God is the same as Love; were all men to know that God and Love are the same, they would dwell together in peace considering the God-Love." The same is echoed in the Christian holy scripture (I. John IV. 16): "God is love, and he that dwelleth in love dwelleth in God and God in him." "The songs of the Saiva Saints express devotion, humility and love of unspeakable fervour. We are reminded of the Psalmist's language (Ps. xviii. 1.) "I will love Thee Oh! Lord, my strength." This spirit of personal devotion is not found (as Prof H. H. Wilson has taught us) in the Vedas............... ......Bhakthi or loving piety is the main idea of the Saiva system and the fervent self-negating love and worship of Sivan is represented as including all religion and transcending every kind of religious observance; and since all are capable of this, men of all castes can be received as devotees and saints in the Saiva system. Love is the fulfilment of all laws. Love elevates and perfects all." (Vide Dr. Pope's Tiruvaçakam. Introduction, (p. LXVII).

The modern Saivism shows clear vestiges of difference from the original Tamilism; for the cause of which we need not go far to look, its corruption being chiefly due to the intermixture of Aryanism so widely given birth to in their works of the Puranic period by the Brahmans who had an excessive love of fiction over truth. As the present Tamilism has been swollen by the flowing in of impure streams of thought, it has lost its native clearness and purity, with which it set forth, and betrays itself by showing many inconsistencies and improbabilities. We have seen already that the Tamilian God Siva and the Aryan deity Rudra are not identical. But the new set of the sacerdotal class, though they abandoned themselves entirely to the Tamilian philosophy, yet they endeavoured to reconcile the two beliefs, the Tamilism and the Aryanism by mutual identification. The early Brahmans were honest men and seekers after

truth; but their followers, who had nothing of their own merit but maintained their position only by birth right, became conservatives and took a pride in maintaining the old Vedas and the Brahmanas, which they kept secret for themselves in order that it may not be exposed to criticism and they went so far as even to pretend that everything they learned from the Tamilians, was already in their unknown Vedas; and from that time they began to support the imaginative Aryanism by trying to conciliate it with the philosophic Tamilism.

Thus the Vedic Rudra, the terrible God of thunder and storms, is mechanically identified with the Tamilian Siva, the amiable and graceful one. And by degrading him to be Rudra, they have subordinated him to the level of the other two, together with whom they have constituted the Hindu triad and have given him the function of the destroyer, one of the three godly functions, according to their conception of godhead. But the Tamilians still recognise in Siva, the one who is the sole executor of the five functions, namely, Creation, Protection, Destruction, Enriching with Grace and Releasing. The Tamil Sages sang him as one far above the 'Triad' Sivavakkiar, the Tamil sage and philosopher thus declaims this Tamilian truth against the Aryan fallacy.

"அரியுமல்ல, அரனுமல்ல, அயனுமல்ல, வப்புறம்
கருமை, வெண்மை, செம்மை கடந்து நின்றகாரணன்
பெரிதுமல்ல, சிறிதுமல்ல. பெண்ணுமாணுமல்லவே
துரியமுங்கடந்துநின்ற தூரதூரதூரமே."

"It is not Hari (Vishnu); It is not Rudra; It is not Brahma. Beyond the colours, black, white, red,* soars the everlasting cause. It is neither great nor small; neither male nor female. Beyond every corporal state; it is farther, farther, farther still.

The Tamilian thought of God is an ideal of love and grace infinite; and the Tamilian philosophic representation of the *inseparable* grace of Siva—the love is Uma, "mother," properly 'Ammai'; and this infinite grace, his true half, is also called Satti, "energy."* The Siddhanta philosophy teaches that Sivam and Satti are as the Sun and its radiance. Sivam is the Supreme Divinity, and Satti or Uma is the spirit or his manifested energy. The Supreme Divinity Sivam "the Love" sends forth Satti his spirit or energy that is like the ray of light which quickens, illuminates and purifies all things. "Indeed" says Dr. Pope, "the magnificent hymn, 'Veni, Creator Spiritus!' were translated literally into Tamil verse, it would seem to express in a much more appropriate and forcible manner, the whole idea which lies at the root of this Saiva system—that all light, knowledge, power, freedom and sanctification are from the Blessed Spirit sent forth by the Father for the salvation of his children. Of course Christians do not regard the divine spirit as really a dove—and the representation of the divine energy as a woman is surely not regarded as essential to the fullest development of the great truth, it is supposed to symbolise. We must not omit reference to the personification of wisdom [as woman] in the Christian sacred scriptures as well as in the apocryphal books. Many of these passages could be used almost precisely as they stand by a Saivite in expounding his views of Sakti. The Alexandrian school of philosophy and theology has followed out this course of personification to a great extent, and it does not seem to be improbable that those thinkers were influenced partly by South Indian ideas." (Vide Dr. Pope's Tirnvaçakam. Note xiii pages LXXXiii and LXXXiv.

Now, the Puranic writers, in their identification of Rudra with Siva, identified the dreadful Dhurga, Kali, etc., the wives of Rudra, with Uma the personified Grace of the Supreme Siva. We may point out here that Dhurga, Kali, etc., were, in the Vedic works, the names of the seven tongues of the fire, Rudra being the fire. And thus, they accomplished their reconciliation by surrounding these various deities with manifold legends and tales. It is true that the effective 'energy' of Siva is represented by the

* The three colours white, black and red are mystically the three attributes, "*gunas*," or the three principles in nature, as Satvam, 'goodness," (viz., wisdom, grace &c.), Tamam, "darkness." (viz., 'delusion, sluggishness &c.), Rajam, "passion," (viz., arrogance, valour &c.) These three Gunas according to the Purana teachigs are the functional qualities of the Hindu Triad. And consequently, they are represented with the appropriate colour as to their functional qualities; *i.e.*, Siva or Rudra white coloured, Vishnu black coloured, and Brahma red coloured, according to the Saiva Purana. But sage Sivavakkiar declares the Tamilian God as supreme one, transcending these colours and so, above the Hindu Puranic triad. Sage Manikavacagar addresses Him, "நிறங்களோரைந்துடையாய்!" 'thou hast the colours five'; these are mystically the five godly functions which are said to be his ceaseless mystic dance.

* The same idea prevails regarding Vishnu and Lakshmi among the Tengalais, the earliest of the Vaishnava sects, belonging to the southern or Tamilian school. Says Monier Williams, in his Religious Thought and Life in India. "I heard it remarked by a learned Tengalai Brahman that no educated men believe Vishnu to be really married. 'What most Tengalais hold,' he said, 'is that Lakshmi is an ideal personification of the deity's more feminine attributes such as those of mercy, love and compassion; while some philosophers contend that the Hindu gods are only represented with wives to typify the mystical union of the two external principles, spirit and matter for the production of the universe.'"

Tamilian Philosophy as a mother and as His true half inseparable from Him-' the Love.' But the Brahminism or Puranism to which this Tamilian Philosophical idea is stranger, conceived Satti as a separate female or Goddess. It is not wonderful, therefore, that an amount of mythology has accumulated around this one word 'Uma' or 'Satti,' on account of her union with Siva. "Strange stories," says Mr. Dutt, "have been blended together in the Puranic religions about Siva's consort. In the Satapatha Brahmana (II. 4, 4, 6) we are told of a sacrifice being performed by Daksha Parvati. But the story, that Sati (Siva's consort and Daksha's daughter) gave up her life at the sacrifice, is a Puranic addition. Again in Kena-Upanishad, we find mention of Uma Haimavati who explains to Indra, the nature of Brahman ; and this character of Uma Haimavati suggests the later Puranic legend that Sati was reborn as Uma, the daughter of the Himalaya mountains. How that mountain maiden attended on Siva during his meditation, how, aided by the God of Love, she failed to make any impression on the divine anchorite and how she at last won him by her penances and devotion, these are all lovely creations of the Puranic fancy." (Ancient India, pp. 651-652).

Let any thinking mind contrast these gross conceptions and the grosser legends by means of which, the Puranic Brahmanism endeavours to explain the divinity, with the original conception and representation of the same by Siddhantism and we are certain the difference will be most striking. The Tamilian transposes the name of God into the neuter as *Sivam,* and expresses thus his belief that his deity is one great essence without sex or corporal shape ; and this was the popular belief till the fatal inroad made into so by the Puranic Religion. Though the Puranic religion has much influenced the minds of the masses, yet, the tendency of the Tamilian mind is ethical. The wise and the learned are constantly reminded of the cardinal principle of Tamilism—that there is but one Deity, and that others as Gods, men etc., *i.e.,* the whole universe are but emanations of that universal soul, and will return to it ; and the salvation or the eternal beatitude is obtained only by denial of self, and charity to others ; and his mind is always turned towards moral duty.*

* Dr. G. U. Pope, in his introduction to the "Sacred Kural," says, "Sir A. Grant treating of Greek morality, before the birth of moral philosophy says truly, "It is obvious that such a code as this could only arise among an essentially moral and noble race." This is precisely what I claim for the Tamil-speaking people, and on the same ground."

Neither the old Aryan Brahmanism nor the modern Brahmanical Pantheism was ever capable of rooting out the Tamilian Rationalism from the land. When the Aryan Brahmanism mingling with the national religion, brought about the degeneration of the latter, then the great Buddha, "the light of the East," rose among the Tamilians and protested against the sinister influence of the alien belief with such reforms as were demanded by the circumstances. Though a thousand years later the Brahmans extirpated Buddhism in India, by fire, sword and relentless persecution, yet "they could not touch", as Mr. Gover says, '*the fons et origo*', from which the rival religion derived its life. The modern Puranic Pantheism in the guise of Tamilism though it has spread over India and been thought of by foreigners as the proper Hinduism, yet it could not, we dare say, influence the Tamilian mind entirely. We do not mean to say that this disastrous conversion of the popular mind to Puranic Pantheism was left to spread over the land unchallenged. The Tamilian sages have repeatedly protested against this calamitous transformation of men's minds, but the attractiveness of vice unfortunately gained over the good sense of men. But apart from the wide evil influence of the Brahmanical Pantheism, South India, has its indigenous philosophy called 'Siddhanta'-"the choicest product of the Dravidian intellect."

(*To be continued*).

PUNDIT, D. SAVARIROYAN.

"NAISHKARMA SIDHI" OF SURE'SVARA' CHA'RYA.

TRANSLATED BY

N. HARI HARA AIYAR, B.A,

ARGUMENT.

As the nature of every living being from Brahman to a tuft of grass demands that it should be free from every kind of misery, there arises a spontaneous desire in them to avert it. But *Pain* cannot be avoided as long as there is *embodied* existence, and *body* is the outcome of the stored-up *fruits* of our deeds good and bad. These *fruits* arising from *actions* enjoined and prohibited cannot lose their effects. *Actions* have their source in *Desire and Hate*, and the latter in pleasant and unpleasant *associations* of ideas. These mental *associations* arise from a false

notion of *duality* of objects, which again is due to the *ignorance* of the self-existent and secondless Atman, an ignorance similar to that which confounds mother-of-pearl for silver. It is clear therefore that Ignorance is the root of all misery. This ignorance is the obstacle to Eternal Bliss, which is the very essence of the Self, which is not subject to increase or diminution and which depends on nothing external for its achievement. Hence the *summum bonum* of all human ends can be attained only when Ignorance is set aside. This can only be effected by knowledge which is the sole remedy. But the Atman without understanding whom all happiness is imperilled, cannot be revealed by such ordinary and non-vedaic methods of proof as Perception and Inference, and can only be attained from Vedanta. It is the object of this treatise which is a compendium of the Vedantic Philosophy to reveal such knowledge.

—:o:—

The first verse serves the double purpose of invoking Hari for success in the completion of this work, as well as of introducing the subject on hand :—

> "Salutation to Hari, the witness of Intelligence, who dispels the darkness of Ignorance, and from whom emanate all the elements, ether to earth, as the idea of a snake from a garland." (1)

The next verse pays homage to the Guru by bestowing high praise on his merits, with a view to show that the doctrines herein explained have their foundation on such a great authority :—

> "Salutation to the Guru who loosens the knot of Ignorance and before whom all superlative qualities pale into insignificance." (2)

The next verse explains the purpose of the salutation to the Guru :—

> "I now proceed to explain the knowledge of the Eternal substance, which puts an end to *samsara* and which is embodied in Vedantic texts." (3)

The subject-matter of this treatise is then described :—

> "The precise nature of that entity which is a matter of intuition alone, and which realized, everything else is realized, and without which nothing can be realized, is now explained." (4)

The next verse says that the arguments herein set forth are based on the authority of the Guru, in order to remove the doubt that there may be mistakes of omission or commission which may invalidate the authority of this work :—

> "The doctrines of the Vedanta have already been explained by the Guru and I feel myself unable to supplement him; for, how can a fire-fly shine in the all-pervading rays of the Sun." (5)

Now a doubt is raised as to whether the present treatise is at all necessary if the doctrines of the Vedas have already been explained by the Guru. The next verse removes this doubt :—

> "This treatise is commenced not with a view to supplement, enrich, or elucidate what has already been said, but only to test my knowledge on the whetstone of the knowers of Brahman." (6)

The next verse divides the subject-matter into four heads (1) Pain (2) The cause of Pain (3) the *summum bonum* and (4) the means of obtaining the *summum bonum* :—

> "The non-understanding of the Unity of the Self due to the experiences of the Self (in previous births) is termed Nescience, the root of *samsara*. The destruction of *samsara* is called Liberation of the Self." (7)

Having explained the first three divisions in the preceeding verse, the author proceeds to describe the last division in the following verse :—

> "The fire of right knowledge arising from the Vedantic texts destroys Illusion and not karma, for the latter does not prevent Ignorance." (8)

Now the various objections to the above proposition are set forth and answered as follows :—

Granting knowledge to be capable of destroying Illusion, how can it be of any use for Liberation which is attained by works alone? If you ask how this is, listen carefully to what I say :—

Suppose a person abstains from doing deeds which are coupled with a motive, and avoids all those which are forbidden, and performs only those which are enjoined as absolute duties;

What then?

> "Well, the fruits of these motived deeds do not affect him, nor does he descend to hell or attain lower births, the forbidden deeds having been carefully avoided." (9)

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REVIEW.

THE TAITTIRIYA UPANISHAD, *with the commentaries of Sankaracharya, Suresvaracharya and Sayana (Vidyaranya), translated into English by A. Mahadeva Sastrti, B. A., Curator, Government Oriental Library, Mysore. Parts I, II. and III.*

Mr. Mahadeva Sastri is already well-known for the enthusiastic manner in which he has been endeavouring for a long time to make the classics of the Advaita-vedanta available to the modern English-reading generation. He has been the first to take up the universally quoted Vârttikakâra, whose name, notwithstanding his immense authority and the great value of his work as amplifications of Sankara, we may in vain try to hunt up in the many volumes, large and small, which purport to give an account of the Advaita in English. These volumes, many by men who could claim only a cursory acquaintance with Sanskrit or with Philosophy, exemplify one long process of copying and recopying. And it mast be with a sense of infinite relief that the reader will turn to a work such as the present one, where in addition to the familiar commentary of Sankara, which by the way has never been translated before, he meets the venerable Vârttikakâra and the prolific, but charmingly lucid, Sâyana.

The *varttika* on this Upanishad by Suresvara, though it does not rank in importance along with that on the Brihadaranyaka, yet is of great value when it expatiates upon some of the crucial questions of the Advaita which continually crop up in Sankara's Bhashya on the two last *vallis* of the Upanishad. So it is that the *varttika* also which is nothing more than a repetition of Sankara when dealing with the Sikshavalli, grows ampler in the two succeeding vallis.

The most copious commentary is no doubt Sayana's, which though it may seem to an accomplished reader but a mere summary of the various discussions contained in Sankara's Brahma Sutra Bhashya and in the Varttika, will be of great use to those who first make their acquaintance with the modes of thought of the Vedanta teachers. In fact, it may be said that Sayana's Dipika, though professedly a comment on the Upanishad, is practically a short but clear summary of the whole Vedanta; and a reader trying to understand this system can find no better or easier guide. Wherever possible, Sayana has introduced, even at the risk of some lengthiness, a succint account of the important discussions in the Sutra Bhashya and gives in the clearest manner the reasons for and against the views upheld.

One is glad to note that Anandagiri figures somewhat consipicuously in the 3rd part, quite in contrast to the fashion by which he is generally shelved by translators. This author, notwithstanding his generally tiresome prolixity, is really indispensable in many places, especially in such portions where the Bhashyakara indulges in Purva-Mimamsa discussions and analogies, and is sometimes quite brilliant in his expositions of the meaning of Sankara or Suresvara. He deserves our admiration in one respect, if not for anything else. The general run of philosophical authors in India, in the innocent guise of commentaries make diverse excursions into various other fields on their own account, only to be followed by another who would shoot out in quite other directions and possibly make his own commentary an occasion for virulently attacking the author he is commenting upon. Thus accumulates this stupendous pile upon pile of commentaries, constituting a heterogenous mass, the only thread of connection between the individual members of which consist in the previous one affording an occasion for the author of the latter one to air his own views and forming a peg upon which to hang various irrelevant matters upon. Unlike this, Anandagiri was satisfied to be a bare guide to the better understanding of the text he is commenting upon and never went out of his way to introduce conceits of his own. Though sometimes he hammers away in a provoking fashion at a text already sun-clear, it must be admitted that he is an indispensable guide to Sankara, from the manner in which he has performed his useful, though modest office, steadily refusing to be carried away beyond his limits by the fits of self-exhibition to which commentators very often succumb.

Thus combining in itself the works of three great figures in the early history of the Advaita Vedanta and a characteristic one by the great reviver of Vedantic and Vedic studies during medieval days, the work is bound to prove interesting. And Mr. Mahadeva Sastriar, as may be expected, has done full justice to the importance of the works by rendering them into clear and forcible English; while Sayana's comments make the volumes quite interesting reading. But one may wish for fewer misprints both in the English and in the Sanskrit text of the Upanishad which is printed alongside. Misprints seem to have become an integral part of Indian printing and our wish can only remain a pious one for a long time to come.

The first part, a small pamphlet, is devoted exclusively to Sayana's introduction to his *dipika* where he discusses the general bearings of the Vedanta doctrine and its relation to the *Karma-kanda.* This will fairly indicate the scale on which Sayana has worked. The second contains the Sikshavalli, while the third comprises the first five *anuvakas* and part of the sixth *anuvaka* of the Brahmavalli portion. Thus the major part of the Upanishad, about two-thirds, has been finished, including

the more elaborate portions of Sayana's commentary. We await with interest a further instalment of the work, which it may be hoped will conclude it.

M. N.

A QUERY.

Lovers of Tamil Literature will no doubt be perfectly familiar with the late Prof. P. Sundaram Pillai's *brochure* on the age of Sambandha, which when it first appeared made a noise, which some thought to be somewhat disproportionate to its importance. However that may be, the purpose of this note is merely to have my doubts cleared upon a point, which if true, would entirely break down the whole of Mr. Sundaram Pillai's arguments as to the age of Sambandha. While rummaging a small collection of Tamil works, I came across an old edition of the works of Siva-gnana-vallalar (சிவஞானவள்ளலார்), edited by one Arunagiri Svamigal of Conjeevaram; and from the eulogistic verses appended to it I gathered that tradition had it that this author was a disciple of Sambandha. Very much interested in what this disciple of the great Brahman Saint had to say, I turned to the works themselves and found that they confirmed the traditional account. For instance in the குருவணக்கம் to his சிந்தனைவெண்பா occurs this verse.

அம்மை முலைப்பா லன்றமுது பெறுஞ்செல்வ
வெம்மைப் புரக்கவந்த வீசனே - செம்மை
யரக்காம்பல் வாயினு லாகமறுட்பத்தை
துரைக்காழிச் சம்பந்தா சொல்.

In the same work occur two others verses eulogizing his teacher :

ஞானசம் பந்தன்சொன் ஞடோறுமேத்துவா
ருன சம்பந்த முருரென்ற - ஞானமொழி
யொன்றும்போ தாதோசொல் லுள்ளமே யெப்போது
நின்றதிருத் தாண்டகத்தி னில்.

சீர்பூத்தவேதச் சிரப்பொருளை யெல்லா
மோர்பூத் திருக்சடை யாப்பென - நேர்பூத்த
திருஞான சம்பந்தன் சீர்பாதத் தூளிக்
கருகனு னன்றியிலே யாம்.

The tradition looks even more trustworthy in the light of the small work திராமயவந்தாதி consisting only of ten verses and which is in the form of teaching imparted by Sambandha in reply to the queries of his pupil. We may quote here some four verses from it.

மெய்யை பொய்யென்றுன் வெளியைநல்ல வீடென்றுன்
சைவத துறைகாழிச் சம்பந்தன் - ஐயமற
நின்போதம் போமிடத்தே நீயேசிவமென்று
னென்போதத் துள்ளே யிருந்து.

உற்றுணரி னீயே யுயர்பிரம மென்பதுவு
மற்றசிவன் ருனுய் வகுப்பதுவு - மூற்று
மிறந்த விடத்திரண்டு மேகமே யென்ருன்
சிறந்தசீ காழிவரு தே.

தேவே திருஞான சம்பந்த தேசிகனே
யோவிலெழுத் தஞ்சினையு மோதாய்கொ - லாவியார்
பின்னிரண்டைத் தள்ளிப் பிரியாத வானந்த
முன்னிரண்டைக் காணுதன் முத்தி.

முத்தி நடநத்தைமொழிஞான சம்பந்தா
சத்திதிரு வம்பலத்திற் ருன்ருனுய்ச் - சுத்தவுயிர்
காண்முயலகனைக் காலான் மிதித்தருளித்
தானு நடம்புரிவான் ருன்.

Thus far we can say that there is some internal evidence for believing in the tradition. But the strange thing is that at the same breath Siva-gnana-vallalar refers to Meikandan (மெய்கண்டான்) Arulnandi (அருணந்தி) and Umapathi (உமாபதி). This if the tradition were correct, Sambandha could at best have been only a contemporary of these Saivite Samayagurus, *i.e.*, he should have lived somewhere about the 14th century A.C. I trust that my doubt on this important point will be cleared by one of the readers of this journal. Before closing I shall quote the passages where the Saivite teaches are referred to.

மெய்கண்டேன் மேற்பிறவி காணேன் திருவெண்ணை
மெய் கண்டா னூலை விருவி.

(சித்தாந்ததரிசனம் - பாயிரம்)

சிவஞான போதத்தாற் சென்மவிடாய் தீர்ந்து
சிவஞான சித்தியாற் றேறி - சிவஞான
போதத்தை மெய்கண்டான் போதித்தான் சித்தியினைச்
சாதித்தா னருணந்தி.

மற்றிரண்டு மாய்ந்து மறுவி லுமாபதியார்
சொற்ற சிவப்பிரகா சத்தொன்னு - லற்றநிலே
யாங்கதுவே சிவன்முத்த னுச்குவிக்கு மந்நூலே
யோக்குகதீ டுழியும்பின் னும்.

அம்மைதிரு வந்தாதி நற்கீரரந்தாதி
பொய்ம்மையிலாப் பொன்வண்ணத் தந்தாதி - செம்மைத்
திருமூலர் மாலையிவை சித்தாந்தமாகும்
வருமூவர் வாக்கியமு மாம்.

(சிவஞானப்பிரகாசவெண்பா Verses 73, 74, 75.)

Again in சுருதிசார விளக்கம்:—

மூப்பாலும் பாழென்ற மூலனா ரடிபோற்றி
யப்பாலும் பாழென்ற சடகோப ரடிபோற்றி
யொப்பாறு மிலையென்ற தீவாக்க ருரைப்போற்றி
பொய்ப்பாரை யறத்துறந்த வெண்காடர் புகழ்போற்றி.

We may close with the following verse from the சிந்தனைவெண்பா where the author refers to five persons:

பெய்கண்டான் வெண்காட னெங்குருச்சிற் றம்பலவன்
பொய்கண்ட சண்டசுகர் பூரணர்க - ளைவரையு
முள்ளடக்கி யொன்று முணர்வா யுறங்கினர்போ
லுள்ளடங்கி நீயு முணர்.

M. Narayanaswami Aiyar.

EXTRACTS.

(From the Madras Mail, May 2, 1901.)

Dr. POPE'S LAST WORK.

It is more than three years since the anncuncement was made that the Rev. Dr G. U. Pope was undertaking a translation of the *Thiruvachakam*, or the "Sacred Utterances" of the Tamil poet, saint and sage Manika Vachakar, one of the most important religious works among Hindus of Southern India; and after three years of much toil in advanced old age the Reverend Doctor has produced a volume which is in every way worthy of his great reputation as a Tamil scholar. The book consists of the Tamil text of the fifty-one poems which comprise this work, with English translation and notes, to which is prefixed a summary of the life and legends of the sage. There are also valuable appendices in which is given, besides other useful information, a clear account of the South Indian system of philosophy and religion, known as the *Saiva Siddhantam*. Though this system may claim to have as great an antiquity as that of the Sanskrit Vedanta, still it contains numerous indications of the considerable influence exerted upon it by the Sanskrit philosophy. The poems which Dr Pope has edited, traslated and annotated are more than a thousand years old, and are held in the greatest esteem and reverence by the Tamils, who recite them daily, in all the great Saiva temples of Southern India, with a great deal of religious fervour and devotion. Dr. Pope remarks, with much truth, that these Hymns are on almost every Saivite's lips, and are as dear to the hearts of "vast multitudes of excellent people there (in India) as the songs of David are to Jews and Christians...... Scarcely ever has the longing of the human soul for purity and peace and divine fellowship found worthier expression."

The history of Manika Vachakar (literally "author of ruby-like utterances") is very interesting so far as it is known, and has been written by Dr. Pope with genuine sympathy and keen appreciation. But much of the life-story of the saint, as indeed is the case with all great personages of old in India, is lost in obscurity; and the few incidents of his life that are current among the people in the country are so mixed up with what is mythical and superstitious that it is no easy task to sift fact from fiction. Dr. Pope, however, has applied the historical method of criticism in the writing of the biography of the saint, and from a critical study of the writings of contemporary authors he has succeeded in giving, not merely a very readable, but a highly interesting account of the sage's life. This close and schlarly study of the life and work of Manika Vachakar has led Dr. Pope to express the opinion that few of the world's biographies are more interesting than that of this man of "rare genius," who when he was in his teens was chosen to be the trusted adviser and favourite Minister of the great King of Madura. He is said to have subsequently become an utterly self-renouncing ascetic, continuing persistent in his labours, patient in suffering and constant in devotion through the many years of his after life. Manika Vachakar is said to have lived about the middle of the ninth century A.D. when the influence of Buddhism in South India was on the wane, and Saivism was slowly regaining its lost ground. Many of his poems, therefore, have reference to the successful disputations which he had with Buddhists. Indeed, he would appear to have contributed in no small degree, by means of his poems, which are full of lofty feeling and deep spirituality, to hasten the decline of Buddhism in this part of the country.

The form of Dr. Pope's edition and translation of these poems is in every way admirable. The Tamil text is printed in bold type at the top of the page and the translation is given below. The rendering is in simple yet graceful English verse, bringing out as nearly as possible the true spirit of the original, and the metrical translation runs line for line with the Tamil text. The difficulty of rendering any

religious poem, from Tamil or any of the other vernaculars, even into ordinary English prose must be acknowledged by all who know anything about these matters; and this difficulty becomes all the greater when the translator essays to give the rendering in verse. But DR. POPE's qualifications for a successful completion of his undertaking will be conceded as unique; for during his long stay of nearly half a century in South India he made a thorough study not only of the Tamil language and literature but also of Tamil tradition and Hindu mythology as it has been developed in the Tamil Puranas. Further, his previous translation of the sacred *Kurral* of TIRUVALLUVAR, which is acknowledged to be the grandest ethical work of the Tamil people, as also his translation of the *Naladiar*, another ethical work of note, has equipped him with the requisite knowledge. He also displays great facility of expression in his metrical rendering, a very necessary accomplishment for this kind of literary undertaking. The explanatory notes, with which the edition is copiously furnished, will be found of much use to students, as they represent the result of 15 years' close and special study on the part of the translator of this and other similar works. In fact, DR. POPE has revised and re-revised and annotated these famous lyrics from a variety of original sources; and the Lexicon, the Concordance and the General Index, which occupy 84 pages of the book, are as complete and exhaustive as can be desired.

In his short Preface, DR POPE makes a touching reference to his life-long labours in the field of Tamil literature, and says:—"I date this on my eightieth birthday. I find by reference that my first Tamil lesson was in 1837. This ends, as I suppose, a long life of devotion to Tamil studies. It is not without deep emotion that I thus bring to a close my life's literary work." DR. POPE has laid the Tamil population of this Presidency under a deep obligation to him by his numerous publications. There can be no more inspiring and encouraging example to students of Tamil in this country than that set by this veteran Missionary and educationist, and any well educated Tamil scholar who has the interests of Tamil literature at heart can pay no more sincere compliment to, or show a better appreciation of the value of DR. POPE's unselfish labours, than by copying his studious example and publishing to the world some other examples of the best works in Tamil literature. As yet the only worker in this field, so far as we are aware, is PUNDIT SWAMINATHA IYER of the Government College at Kumbakanam. He has already published scholarly editions of several very old and rare Tamil works, such as the *Jivaka Chintamani*, *Silappadikaram*, *Pattuppattu*, and *Purra-Nannuru*, each of which is a valuable mine of information in regard to the customs, manners, institutions and lengends which prevailed among the South Indian people ten or twelve centuries ago. The catalogue of the Government Oriental Manuscript Library and the reports periodically published by the Curator show that there is still a vast and rich store of literary matter locked up in vernacular manuscripts which afford ample work for many a native scholar possessing the requisite literary attainments and patriotic enthusiasm. In conclusion, we must not fail to mention the generous and liberal help which the Secretary of State for India has extended to Dr. POPE in this his last important literary work. A word must also be said of the Clarendon Press, Oxford, which has printed the work in a most praiseworthy manner.

(*From the Madras Standard, May 10, 1901.*)

DR. POPE'S THIRUVACHACAM.*

It is gratifying to see that there are among Anglo-Indians some who look back to the place of their early life with feelings of pride and love. They love India on account of her glorious past, her literature and philosophy. They in a way bridge over the gulf that separates East from the West, and bring about a feeling of friendship and brotherly feeling between the rulers and the ruled. That one can fall back upon past greatness is a great deal in one's favour and that India can boast of a past literary history, at once great and sacred, must go a long way to command respect and admiration. Who can bring out this fact more conspicuously before the foreigner except it be a brother foreigner himself? To most of our readers, we need not introduce the name of Rev. Dr. G. U. Pope, for almost every Tamil student, however little he may be advanced, is already familiar with the name of the author of the Elementary Grammar which has long since found its way into every elementary school without exception. Pope Iyer's (Iyer meaning Teacher) Grammar is quite a household word in the mouth of every little Tamil student.

* "Thiruvachacam:" by the Rev. Dr. G. U. Pope, Clarendon Press.

That a staunch Christian Missionary, in the 80th year of his age, should have thought of translating and editing *Tiruvachacam* the Veda of Saiva Siddantam, which from its very backbone is Heathen philosophy, is a matter which calls for more than a passing remark. The author, although he is not sure of the reception that will be accorded to the book, still thinks that this is a work that *ought to be done.* For, he states in his preface that "if the Tamil people and the English are ever in any degree to understand one another, and to appreciate each other's thoughts and feelings regarding the highest masters; if any progress is to be made in the development of a real science of Hinduism, as it now is, our English people must have the means of obtaining some insight into the living system which exercises at the present day such a marvellous power over the minds of the great majority of the best Tamil people." Struck with the beauty of *Thiruvachacam*, which means *Holy Utterances*, the editor states that "the sacred mystic poetry of a people reveals their character and aspirations more truly than even their peculiar legends and ballads," and ventures to suggest that, while Europeans should acquaint themselves with the feelings and convictions of those among whom they have to work, the Hindus should on their part obtain full insight into the "sacred poetry" of the West, so that there may be that complete mutual understanding which is so very necessary for a thorough confidence on either side.

The history of Manicka Vachagar dates so far back as the middle of the 9th century A.D., when the Pandian kings were holding sway at Madura, when Saivaism and Buddhism were waging war in the south, each trying to supplant the other with all the spiritual force which each could possibly command. Manicka Vachagar was quite a boy when his merit came to be recognized by the then Pandian king, and, as he grew up, he became a power in himself, and was a spiritual star that lit up all Southern India with his lustre and influence. A born genius, his words were valued as so many gems: for his very name means '*utterer of gems*' and carried that influence both in and out of court so that before long the once powerful Buddhism began to lose ground and eventually to be wiped clean out of that portion of India which was subject to the great Pandian king. From his infancy, this great spiritual teacher who, in after years came to be looked upon as a saint and sage, showed signs of his future greatness and lived quite like an ascetic devoted to his king and trusted by him. To him Saiva Siddantam owes its victory; by his undaunted courage, inspired spirituality, and persistent labours he was able to plant Saivaism on its own ground. With his *Thiruvachacam* he watered and nursed it up and left it as a precious gift to all succeeding generations, who, ever grateful to his memory, chant his words and sing his praise almost daily in humble devotion. In a way this hero and religious philosopher is represented as a martyr. Despite his personality, many were the trials of his life and several were the privations he suffered. Prominent of these latter stands the peculiar legend about him. When on one occasion having spent all the wealth given him by the king for the purchase of horses on the repairs of decayed temples and the building up of new ones, he found it hopeless to obtain horses for the king, he threw himself on the mercy of God, who stood him in good stead by turning jackals into horses, which, however, soon after assumed their natural form and ran away. Poor Manika Vachagar was caught hold of, and was thrashed and tortured till the floods in the river Vaigai brought God himself to his rescue. In the disguise of a labourer, He carried mud for erecting embankments until he himself was beaten for not executing His work properly. It was then too late for the king to repent, when God disappeared in void air to the great wonder and distress of the king and all his subjects. Since then, the legened runs, our hero came to be looked upon as a great saint and sage, and the whole country worshipped him as such.

Of all the sage-poet's works, *Thiruvachakam* stands out boldly as a keystone to the great and ancient edifice of Saiva Siddantam. From the days of the Pandian kings, down to the present time, or during a long unbroken period of over 1,000 years, *Thiruvachakam* is being read in almost every nook and corner of Southern India. The very fact that *Thiruvachakam* has held its own during so many centuries is proof positive, if proof were required, of its excellence. Dr. Pope has placed the civilized world under obligation to him by his work. His stay of nearly half a century in this land, his intimate knowledge of the people of this country, his great proficiency in the Tamil language, his scholarship, and undoubted command of his own mother tongue, and, above all, his unbiased mind, his amiable personality, and his natural aptitude have all conjointly contributed to his success in bringing out this code of morality which, while it is free from sectarian teaching, is replete with lessons of wisdom and deep piety. By this work, Dr. Pope has done a great service to India and has paid it a great compliment. As if a mere translation were not enough, Dr. Pope has followed up the *Thiruvachakam* in verse, equally good and beautiful as the original, and quite as inspiring. His introduction and notes leave nothing to be desired, while his Tamil Lexicon and Concordance give that completion to his work which accords with the subject he has handled. The book which has been nicely executed at the Clarendon Press is bound to find a place in almost every house in Southern India.

(From the Madras Times, May 28, 1901.)

THE TIRUVACAGAM; OR SACRED UTTERANCES OF THE TAMIL POET, SAINT AND SAGE MANIKKAVASAGAR.*

Indian civilisation is the product of many factors. The history of India is essentially the history of Brahman civilisation as modified by the various influences that attacked its continuity and moulded it into its present form. Dynasties have risen and fallen, new races have come and gone, but the civilisation of India of 1901 can be traced back to its ancestry through a period of no less than forty centuries. Of course in its progress, it had to encounter many forces, both Aryan and non-Aryan, indigenous and foreign, some of them so powerful indeed, like Buddhism for instance, that they for a time bade fair to supersede it altogether. But its vitality is so great, its elasticity and power of assimilation so vast, and its hold upon the people so strong that it has successfully weathered the storms, and stands to-day as one of the oldest fabrics of human creation.

Among these influences must be reckoned the indigenous cult, religion and philosophy of Southern India known as the Saiva Siddhantam. Erudition, often profound, is not wanting among the Indian pandits, but the critical, analytical, historical faculties have not been adequately, if at all, developed; and the result has been that the origin and history of this Saivism and its place in Hindu civilisation have remained obscure. This obscurity has been in a measure removed by the arduous labours of the octagenarian scholar and savant, Dr. Pope, who has in his advanced old age placed India under a deep debt of gratitude by this monumental publication. He has brought to the discharge of this self-imposed labour of love, a kindly disposition, a sympathetic appreciation of the beauties and truths discoverable in Tamil literature, and a profound scholarship, mostly free from that narrow feeling of jealousy, which sometimes unfortunately disables Christian Missionaries from seeing truths in other religions than their own. If the Tamil people and the English are to understand one another, if the gulf which rightly or wrongly is believed to exist between the rulers and the ruled in India is to be bridged, then it is most desirable that all Europeans, whose lot it is to dwell in the midst of and work for the Tamil people, should take pains to know accurately the feelings and convictions of the Tamils and understand their aspirations and beliefs. Towards this understanding, a knowledge of the "sacred mystic poetry of a people will contribute more than their secular legends and ballads; for sacred hymns are continually sung by the devout of all ages and both sexes; and all classes of community are saturated with their influences." We heartily, therefore, welcome the work before us.

Dr. Pope has fully recognised the fact that Saivism is the real living religion of Southern India and that it has been only thinly veneered by a superficial layer of Northern Aryan Brahmanism. What takes place, when two different cults and civilisations, not wholly irreconciliable, are brought face to face with each other, took place in Southern India when the Northern Aryan with his vigorous and attractive religion and philosophy attempted to impose this system on the Southern Dravidian who had an indigenous philosophy and religion of his own. Dravidian heroes, gods and minor deities, were then identified with the Vedic powers of the Brahmans, and a fusion took place containing much that is essentially true and much that is or appears to be fantastic or false. The function of the scholar is to separate the gold from the dross and purify the religion which now forms the source of consolation to so many milliions of the Hindu people.

The Saiva religion is the most ancient religion of Southern India, the home of the Tamils. It was beginning to lose its hold on the popular affections owing to the attacks of Buddhists and Jains; but the impetus given to it by the religious revival that sprang up under the leadership of the great Saiva reformers, Manikkavacagar and others, enabled it to overcome all opposition and regain its ascendancy. Manikkavacagar was untoubtedly the greatest of these reformers and his Tiruvacagam the greatest, or at least the most heart-melting, work on the Saiva Siddhantam. This work, as Dr. Pope has well said, "is recited daily in all the great Saiva temples in South India, is on every one's lips, and is as dear to the hearts of vast multitudes of excellect people as the Psalms of David are to the Jews and Christans."

Dr. Pope has not contented himself with the publication of the bare text, beautiful as it is, with its large, clear and attractive type and broad margin. He has given us an excellent rendering in English, which in most places conveys the meaning and in some even the charm and vigour of the original. He has given us in the shape of learned notes a mine of useful information collated from various sources bearing on the origin and development of local legends and traditions. He has prefixed a good life of the poet-saint which, though mainly based on the legendary Vathavurar Puranam—after all, perhaps

* The Tiruvacagam; or Sacred Utterances of the Tamil Poet, Saint and Sage Manikkavacagar; with English Translation, Introduction and Notes, by the Rev. G. U. Pope, M.A., D.D., Clarendon Press. Oxford 1900.

almost our only source—is vivid and sympathetic and in which the chief incidents of the sage's life, from boyhood to the final beatification, are all well and clearly told. The appendix, which must have cost the learned doctor a world of trouble, contains lucid and in some cases even lengthy notes on abstruse subjects like the Panchaksharam or the mystic formula of the five letters, the emancipation of the soul and the nature of Divine Grace, the Caiva Siddhantam, etc., etc., and deserves the careful attention and study of every one who wishes to understand and appreciate the religious instinct of the South Indian.

But this is not all. The doctor goes into the subject of prosody and classifies the various metres employed in this collection of sacred verse, and, to make the work complete, gives us references, bibliogrophical notes and an elaborate lexicon, concordance and general index covering more than eighty pages. He has also pointed out the influence of the Sanskrit Bhaghavat Gita on the works of our poet, and inclines to the view that the Siddhanta is an eclectic system which has taken hints from external sources, but owes its completeness to the ingenuity of the Tamil mind. He has not failed to note the difference between the works of the Jains, which are "clever, epigrammatic, full of satire and worldly wisdom, but not religious," and the songs of Manikkavacagar which are full of "living faith and devotion." Nothing but praise, unqualified praise, is due to the eminent doctor who has spent his whole life in the study of Tamil literature and done so much and so well to bring the Eastern mind into contact with the Western. But we cannot help remarking that in one material respect he has not risen above the weakness of European scholars, who have, we are sorry to note a tendency to credit Indian civilisation and Indian institutions with as little antiquity as possible. He is, we fear, wrong in placing about the seventh or eighth century A. D. Manikkavachagar, who lived at least two or three centuries earlier. Indeed, there are scholars who assert that he was a contemporary of the poets of the last Madurasangham, which came to an end about the beginning of the Christian era.

We hesitate to acquiesce with the Doctor, when he says that the explanation generally given—that the "idols in Hindu temples are mere signs representing as symbols the Divine Being and some of his works and attributes"—is not an adequate statement of the case. Nor do we much admire the cautious (?) way in which, after summarising the eternal truths taught by Manikkavacagar, he remarks that it will be seen "how very near in some not unimportant respects the Caiva system approximates to Christianity." What the Doctor means is not very clear, but we can confidently say that the age of Manikkavacagar and his surroundings precluded all possibility of his having been in any manner influenced by the doctrines of the Christian faith.

SIVAGÑÂNA SIDDHIYÂR
OF
ARUL NANDI SIVA ÂCHÂRYA.

SUTRA VIII.

(*Continued from page* 240).

Adikarana II.

The importance of Vedas and Agamas.

14. As they expound all the truths, the Vedas and Agamas are called "Muthal Nûl," "Revealed Books." Their immeasurable meanings are given out duly by those who possess the grace of God. Others try to interpret them according to their own sense and found various schools. Smiritis and Puranas and Kala Sastras &c., form "Vali Nûl" (வழிநூல்), "Guide books." The Vedantas and Upangas form "Sarbhu Nûl (சார்புநூல்) "aid books." Nothing can compare however with the Vedas and Agamas. We cannot find anything to say to those who would assert otherwise.

NOTE.

'*Muthal Nûl*' is defined as the Books revealed by the Supreme Being devoid of all imperfections. '*Vali Nûl*' as Books agreeing with the *Muthal Nûl* in their conclusions, but varying if necessary in other details. "*Sarbhu Nûl*" though following both the above, yet may contain variations and differences.

What are Purva Paksha & Siddhanta works?

15. The only real books are the Vedas and Saivagamas. All other books are derived from these. These two books were eternally revealed by the Perfect God. Of them the Vedas are *general*, and given out for all; the Agamas are *special* and revealed for the benefit of the blessed, and they contain the essential truths of the Vedas and Vedanta. Hence all other books are Purvapaksha books and the Saivagamas alone are Siddhanta Works?

The Goal of Siddhanta.

16. In the Siddhanta, the Supreme Siva has graciously revealed that He will, even in one birth,

make His devotees Jivanmuktas, after removing their Mala, by bathing them in the Ocean of Jnana and making them drink of Bliss, and freeing them of all future births, will place them under His Feet of Final Mukti. Yet how mad is the world in not believing these Holy words and falling into sin and perdition by saying all sorts of things.

The Characteristics of the Supreme God.

17. He is the Supreme Lord, in whom all Intelligence, all Power, and all Beneficence is inherent. His Omniscience is manifest by His Revealed Works, the Vedas and Agamas. His Omnipotence is manifest by His granting the deserts of those who follow and don't follow His commands. As He removes their Karma by making them eat their twin fruits, He is beneficent. We behold all these glories in Our Lord Siva.

NOTE.

The very symbols of God Siva show forth His glorious Powers, as the author of creation, development and Regeneration, *Droupavam* and Bliss.

The four Margas of reaching God.

18. The four ways of reaching God are *Sanmarga, Sahamarga, Satputramarga* and *Dasamarga*. These four Margas are also called Gnana and Yoga, Kriya, and Chariya Pâdas. Thy will respectively lead one to *Sayujya, Sarûpya, Samîpya* and Sâl[illegible]ka Mukti. The first kind of Mukti attained by Gnana Marga is the final Bliss, (*Para Mukti*) the rest are called *Pada Mukti*.

Dasa Marga explained.

19. Washing and cleaning God's Temples, culling flowers and making various garlands for the adornment of God, founding flower-gardens, and lighting temples, and praising God, and obeying the commands of God's devotees, after bowing and humbly receiving their orders, all these are the duties of the Dasa Marga, and those who work in this path will surely reach *Sivalôka*.

Satputra Marga explained.

20. Taking the fresh and fragrant flowers, *Dupa* and *Deepa*, Tirumanjana, and food, and purifying in all the five different ways, and establishing God's symbol (ஆசனமூர்த்தி) and invoking God's Presence therein as All Intelligence and Light, and worshipping the same in all love, and praying to God and praising Him, and performing also Agnihotra &c., all these comprise the duties of Kriya-Marga. They who observe these duties daily will reach God's Presence.

Sahamarga explained.

21. In Sahamarga, one has to control his senses, stop his breaths, and fix his mind, and explore the secrets of the six *Adaras* and know their Gods, and passing beyond into the regions of the bright Chandra-mandala, one has to drink deep of the *Amrita* filling his every pore, and dwell fixedly on the supreme Lights. If one performs this Yoga of eight kinds, his sins will fall off and he will get the form of God Himself.

NOTES.

The eight form of Yoga are *Yama, Niyama, A'sana, Pranâyama, Pratyâkâra, Dârana, Dyâna and Samâdhi.* Of these, the last five are only set forth in the text, and the first three are assumed.

Yama consists in *Ahimsa*, *Satyam*, Refraining from theft, celibacy or chastity, mercifulness, devoid of deceitfulness, contentedness, courage, taking little food, and purity.

Niyama consists in performing Tapas, and Japam, and Vratam, believing in God, and worshipping Him, and reading and meditating on the Shastras, being cheerful, fearful of evil, and intelligent.

The *Asanas* are *Swastikasana, Gomukasana, Padmasana, Virasana, Simhasana, Bhadrasana, Muktiasana,* and *Mayurasana.*

Sanmarga explained.

22. In Sanmarga, one studies all the Various arts and sciences and Vedas and Puranas and the different religions, and after rating all other knowledge as low, he holds on to the truth of *Tripadartha* and finding the Path of reaching God Siva, and realising the non-distinction of *gnathuru, gnana* and *gneya*, He becomes one with God. Such great men reach Sivam.

J. M. N.

(*To be continued*).

SHIVA AND APPOLLO.

The following is an extract from the Introduction (C. Hindu Religion) to The South Indian Railway Illustrated Guide:—

" Upon his coins Kadphises calls himself 'King of Kings, the great Saviour Kadphises,' thus asserting a suzeranity over all the surviving remnants of Alexander's successors.

King Kadphises is an important personage from our present point of view. He represents a great revolution in the religious history of India, and a new starting point of religious thought and worship in a direction which has retained its predominance down to the present day.

The principal subject upon the reverse side of the coins of Kadphises is the figure of the God Shiva. It appears there for the first time in the records of the religious history of India; but it is continually repeated upon the coins of his Scythian successors. A good specimen of these reverses occurs on a large gold coin of this king. It has a bi-form androgynous standing figure of Shiva (Ardhanarishvara), with his hair coiled into a pointed top-knot (Jada) in the special fashion of this god, with rayed nimbus around his head to indicate that he is the solar divinity, and wearing a garland of skulls suspended from his right shoulder, holding, moreover, a trident, Shiva's special weapon, in his right hand, with his left hand resting on the bull, Nandi, Shiva's constant companion, dressed with housings like the sapient bulls taken about down to the present time by the professional mendicants of the Shaivas.

Kadphises was succeeded by Kanishka (Kanerki), in whose reign the worship of the sun underwent some modification. The legend on some of his reverses is 'Helios,' the sun of the Greeks, written like all the other legends of these kings in the Greek language and charater: on others it is 'mithro,' 'mioro,' or 'müro', the sun of the Persians, wearing a royal fillet on his head surronded by a rayed nimbus, and clothed in Persian costume. Some of his coins have the legend 'Mao,' the moon of the old Persian language, accompained by a figure with the horns of the moon rising from his head and sometimes from his shoulders. The legend on some of his coins is 'Nanaia', or 'Nana', accompanied by a female figure, the goddess Anaitis or Anahid of the Persians representing that Artemis, the twin sister of Phoebus Apollo. Her figure has sometimes four arms; and this is the earliest appearance on these pictures of a many membered figure to signify superhuman power: in one of her hands she holds a royal fillet, in another she has Shiva's trident, and in a third Shiva's small drum. Sometimes she has a fawn standing on its hind legs by her side, which is another of Shiva's emblems.

Huvishka, the successor of Kanishka, returned in the main to the simpler form of worship of Kadphises' Shiva, although both he and his successors have the legends 'Mithra,' 'Mayo,' and 'Nana' in some of their reverses.

These Indo-Scythian kings have some times been described as zealous Buddhists. Their coins, which are the official and contemporaneous records of their religion, do not support this view. Buddhist emblems are not entirely absent; but they are found on only a few small copper coins of Kanishka amongst the many thousands of these Scythian coins which have been discovered. These few are, nevertheless, sufficient to point to the religious tolerance of these kings while they themselves continued to be staunch worshippers of Shiva throughout their career.

The coins of Kadphises were minted in immense quantities sufficient to supply the necessities of the people for many generations. To this day they are met within the bazaars of Northern India, and they are found buried in the earth throughout that part of the country. They served, therefore, from the beginning as a popular medium for the propagation of the new religion amongst the masses of the people who used them in their daily bazaar transactions and familiarized them with Shivas' form and symbols.

Shiva is usually represented as the destructive power of the Hindu triad; but he is in reality much more than that: like the sun in nature he has also nourishing, recuperating, and regenerating attributes; in the Shaiva literature he is a creator and a preserver, as well as a destroyer. Brahma, the author of the first creation, completed his work when he had produced the first generation of created things: and he then retired to rest until the beginning of a new

dispensation. During the intervening time for the reproduction of each succeeding generation, the secondary creative attribute of procreation in all spheres of nature belongs to Shiva. He is more over the rival of Vishnu in his attribute of preservation to all who regard that god as a separate and independent divinity; for Shiva, like Apollo, is the avertor of evil, as well as the god of destruction, the healer of diseases also, and the protector of all medicinal herbs: and again, like Apollo, he has the special care of all flocks and herds.

The worship of Phoebus Apollo had been cultivated in Sogdiana for several centuries before the time of Kadphises; the great treasures of the Milesian Apollo, whose oracle was second only to that of Delphi together with the whole race of priests attached to his temple, had been carried into Persia by Xerxes on his return from his expedition against Greece: and a new strong walled city, a new Branchide, had been founded for them midway between Balk and Samarakand, which was endowed with lands and surrounded with sacred groves. There they were found by Alexander, still keeping up their old worship and home customs, and speaking the Greek language modified by the vernacular tongue. It would be no difficult thing for the hellenized nomads of Kadphises race to recognize in the splendid Phœbus Apollo thus presented to them their own old solar divinity, that god of their ancestors by whom the Queen of the Massgetae swore her oath to Cyrus: and in the course of those centuries the ancient traditions of that divinity would readily entwine themselves around this new form of the god of their fathers.

Here then we find the making of Shiva whose origin is nowhere distinctly made known to us in the early Indian record, but who appears later on in the bi-form androgynous Brahma of Manu's Code, and more clearly in the still later legends of the Puranas, which literally interpret the mysterious effigy on these Scythian coins. The glorious Apollo of the Milesians was transformed into the 'great god' (Mahadeva) of India by successive stages: first, by the identification of the mithra of the old Persians with the Apollo of the Greeks; secondly, by his elevation to the supreme place in the court religion of the seluecid kings and their semi-orientalized Bactrian successors; thirdly, by his acceptance as the representative of their own primitive sun-god by the scythians; to be finally introduced into his new home in India, destined there to occupy the supreme place in its religious firmament to two successive milleniums. Nor was he brought there, by Kadphises as a totally unknown guest; for, in his simpler Greek form, Apollo had a place on the coins of Enthydennes, Demetrius, Encratides, Agathodes, Apollodotus and Hermaeus down to the last years of Greek rule in India.

It is quite in accordance with these facts, and is also a confirmation of their historical value, that legends of the solar worship of the early centuries of the Christian era, and ruins of ancient temples of the sun should be found in various places along the track of these mighty conquerors from Cabul through Jallalabad and Peshawar to Kashmir, and from Kashmir down the course of the Ravi to Multan and from Taxila in the neighbourhood of the great ford of the upper Indus at Attock through Umballa and Thanesar to Muttra (Mathura) on the Jumna and still farther eastwards to Shahabad, Budda Gaya and Behar, and far southwards also to Somnath in Kathiawar and Saurashtra in the Dakhan.

The following is an extract from "Literary History of India" by R. W. Frazer. (Page 182).

The worship of the God Siva, or his counterpart—a deity finding its birthplace among the fiercer scythian tribes, and then accepted into Brahmanism as a form of the Vedic Rudra—as well as the worship of Krishna, born amid shepherd folk, are both described by Megasthenes as having been fully incorporated into Brahmanism.

I invite a *symposiac* on this subject.

T. Chelvakesavaraya Moodalliar, M. A.

EXTRACT.

THE SMALL-POX GODDESS.

(*From the May number of "The Arya.*")

It is a thousand pities that the South Indian demonology, spite the work of the "*Indian Antiquary*" for the last two decades and more in unearthing Indian folklore, nursery stories and old wife's anecdotes, remains yet a dark problem. Of recent years, we had an interesting book from the pen of a veteran Anglo-Indian on "Vikram and the Vampire" narrating the adventures of the celebrated Indian Arthur and those of the Indian Dragon. But a systematic book cataloguing the deeds of all the South Indian Devils, both wild and domesticated, giving diagnostic hints for their respective identification, and a tabulated classification of all their genera and species has long been a desideratum. To name an instance, we have the family of *Kâlis*, embracing hosts of species such as *Mâri*, *Mahâ-mâri*, *Kâli*, *Bhadra-Kâli*, *Mahâ-mâyi* and the rest. Among the *Pidari* family, we get the *S'ûla-pidâri*, *S'ulukku-pidari* and a whole lot of other *Ammans*. The tame varieties among these are reared in some families as tutelary Devils, which are satisfied with a few chops of meat at a time like the fox-terrier. While, the semi-domesticated breeds like *Péchi*, *Mâdan* and *Kutti-châtân*, have a preference for warm gore and are often difficult of propitiation. To satisfy them, some gruesome slaughters are now and then resorted to, and the malled carcases are said to be literally sucked for their blood by these gaseous mammals unseen by man. Thus, they can be made tractable for a time, when the Hindu ought to take care to make use of their invulnerable powers in ruining his inimical brethern. After a time, these grow restive again, and then, unless the necromancer gives his infernal retinue the needful sanguinary fodder, they might "turn again and rend him." As a penalty for his negligence, the Devil-fancier, so far from being left alone with loss of services, is served in turn so well that he would need no more their services, nay any services at the hands of the land of the living. Such is said to be the summary and rough-and-ready nature of their crossed companionship. Withal, man takes care to see that they flounder only in the stagnant limbo of semi-domestication, as a reversion to their original wild state opens him to the danger of their making a meal of him in an instant without any warning. In many cases, therefore, their domestication is not so much to profit himself actively from their friendship as to ward off any wanton rowdyism from them. So to speak, the Hindu has to maintain the companionship of the Devil to keep up appearances.

But, the purely wild Devils have enjoyed a free-and-easy life from times immemorial, and the Indian has never attempted to domesticate them, though, in a few instances, he has tried to enlist their sympathy in the hidden infernal hierarchy that is supposed to rule over the welfare and interest of every Indian village and town. *Vîran and Karuppan* with all their species and sub-species belong to this division and they await with vulpine thirst the periodic carnage of animals gracing their animals festivals. These guard the village at nights against evil influences, and avert any pestilential diseases that might frequently be visiting it. In fact, these are the Sanitary Inspectors appointed by the Kingdom of the Devil to look after villages, only their pay is met from the pockets of the villagers instead of the infernal exchequer, and the arrangement reminds one of the system under which the British Government sends its officers to the Native States in times of need. And one of these rural demons is our old friend *Kâli*, the well-known Small-pox Goddess of the English Missionary parlance in India.

The Small-pox Goddess is one of the most mischievous fiendesses that ornament the *Saiva-Siddhânta* Pantheon. Viewed from one standpoint she appears to be the consort of the ferocious *Siva*, rivalling him in her terrific mien, and her feline strength and cunning. In another aspect she appears as an incarnation of feminine immodesty, endued with all the one-breasted valour of the Dabhomi Soldieress, and crowned with a dishevelled hair, the colour of which takes after the dun indescribable fulvous smoke of the washings of a painter's palette. She has jaws always well displayed in which it is easy to descry all the dental perfection of *Felis leo*. Torn entrails of rats and dogs hang from her mouth dribbling blood, while the skirts of her petticoat stand above the line of decency, and this lovely old amazon according to one set of old wife's folklore, is genetically no better than a Pariah damsel. She is said to stalk the streets in still nights with an earthen vessel, in the epidemic seasons, containing in in-

numerable numbers "the mystic pearl without price"—the Small-pox "pearl." The Hindu fervently believes that the pustules which appear at the close of the preliminary pyrexial symptoms on the body of the patient are only the "pearls" which the grim dame strews on his body out of her vessel. When the Small-pox rages in a village in unabated vigour, the mealy-mouthed Hindu has to speak in the so-called Mâri-amman *patois*, if he is necessitated to make any allusion in his ordinary talk to the filthy contagion. He speaks of the benevolent Mâri "playing" with her "fondlings" should he chance to mention to a friend of his the ruthless devastation going on in the village in the shape of deaths of the patients after protracted sufferings of a malignant type. Even the very patient who is the victim of the exquisite complaint is addressed in one of the many names of the Goddess. Relations near and remote who might happen to visit the sufferer call him as "Mari!", and tell him "don't be angry!", when they wish to commiserate him for the infinite pains he labours under. The idea is that for the time being the entity of the patient has becoms *nil* and he is filled with the *efflatus* of the "Mari." In fact, he is nothing if not the Mâri herself.

And before we attempt a picture of the religio-medical treatment the patient undergoes after the inmates of his house have once made out unerringly that the disease is a distinct case of Small-pox, it would be interesting to see how the origin of the glorious *Mâri-amman* is accounted for by Indian folklore and mythology.

Parasurâma, the celebrated Indian mythical Hercules, deft at felling human heads by means of his superior axe that could beat hollow in point of massiveness and destructive mechanism even the tomohawks of the American Indians, had a wonderful father and mother. The father was an exemplar of what cruelty and wild disposition can be, and he grew one day angry with his wife. He was minded to take the law into his own hands, as befitting a man-demon of his overflowing animal spirits and to inflict capital punishment upon his wife. But he shuddered doing the act himself, and wanted therefore to make a cat's-paw of his son's assistance in the matter. All the sons of his, save Parasurama, refused to indulge the deed. The homicide therefore fell to Parasurama's share, and he despatched his mother unflinchingly to the other world at one stroke of his flashing axe. The joy of the diabolic father, rich in boons, knew no bounds, and as a reward for the instantaneous matricide, the father asked his son to demand from him anything he liked. "Restore my mother to her life!" was the ready reply of the dutiful son. "Join the head on to the body, and you will see her rising as if from a dream" was the father's compassionate gift. And now, lo! the head could not be seen. Really some feathered biped or a beast of prey had bolted away with the severed head. What should be done at this crucial juncture? Parasurama stared round and round, walked about hither and thither till at last he picked up in a few minutes a head that he found in the vicinity: but the head was evidently that of a Pariah woodwoman. In his eagerness to see at least the body of his mother vitalised, he joined the Pariah head on to the Brâhman trunk, and in an instant the soldered frame quivered with rising animation, and both the father and the son saw the fruit of their wonderful operation, surpassing all the surgical triumphs of the Nineteenth and Twentieth centuries, the operation of *cephalo-plasty*. This ethnical combination derived from human grafts, this admixture of the Aryan and the Turanian or the Dravidian bloods by processes indisputably superior to those of the present-day Aveling's Transfusion Apparatuses, is our old friend Mâri. What this myth denotes, what historical facts underlie the surface stories, whether the Mâri-amman's genesis is only another name for any ancient social upheavals, are all outside the range of our present discussion. In any case, the improbability of the tale is only too patent, and it is certain the Goddess and all her associated stories of extreme marvel are consummate concoctions improvised, to account for a disease that has been plaguing India through all times. Since it is in the nature of the Hindu himself to account for every phenomenon he is cognisant of, in terms of the doings of his old-world mythical demons, and to bottle each superstition with theological labels and put it in the laboratory of his nursery tales and ancestral tradition, we need not be fretting our minds here as to the why and wherefore of the present fable.

V. V. Ramanan.

(*To be Continued*).